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The translators deserve the gratitude of all students and teachers of Ethics for making this valuable and suggestive work more accessible to English readers.

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AUFGABEN UND ZIELE DES MENSCHENLEBENS. Nach Vorträgen gehalten in Volkshochschulverein zu München von Dr. J. Unold. Leipzig: B. G. Teubner, 1899.

Several years ago Dr. Unold published a work, "Grundlegung für eine Moderne Praktisch-Ethische Lebensanschauung (Nationale und Ideale Sittenlehre)," in which he attempted to answer the question, Is ethical conduct, and particularly, is an ethical education of the future citizens of a great commonwealth possible on the basis of a purely scientific conception of the world and of life? The book did not receive the attention and recognition which it deserved. In the present volume the author makes another appeal to a larger public, and takes up the same problem in a series of seven lectures and an appendix, discussing the following topics: Past and Present; The Age of Science, Life-Ideals; The Health and Efficiency of the Nation; The Highest Ends of Human Life; Eudæmonism; Objections to Eudæmonism; The Utilitarian Conception of Life; Outlines of a Future National Education.

The thoughts which Dr. Unold expresses and the manner in which he expresses them, stamp him as a man of high ideals, practical common-sense, and literary taste. Both books are valuable contributions to the solution of a highly important problem, and ought to find a wide circle of readers, particularly the last one, which is presented in such popular and interesting form as to make it intelligible to every sensible individual. The writer's thought is somewhat as follows:

The modern civilized nations are about to pass from the period of naïve, instinctive activity, under the guidance of custom and authority, to a period in which they must govern their lives in accordance with reason and freedom, and realize their destiny with consciousness. In order to be able to do this, they must know the purposes or ends to be realized, and choose the proper means of realizing them. Supernatural revelation cannot acquaint the modern man and the modern nations with these ends

and their means; scientific knowledge alone can do that. Natural science has discovered to us two fundamental laws of life, which are applicable to man as well as to other living beings: (1) preservation of the species or the whole, by preservation, adaptation, and propagation of individuals; (2) development of the whole into the greatest possible variety and efficiency by means of purposeful selection and heredity. History shows that this law of development also operates in the human world, that it produces a series of advancing civilized races and peoples, and, within these, progressive classes and callings, and, finally, a constantly increasing number of self-conscious, efficient personalities. This process of development we call perfection, and we find it taking five different directions: it is scientific-intellectual; economic-technical; political-social; literary-artistic; and religious-ethical. The ethical process of development we call the process of ennobling (*Veredelung*), and this has manifested itself in three ways: (1) as a process of humanization: the members of the civilized nations aim and ought to become complete, "whole" men; (2) as a process of individualization: these men aim and ought to become rational and noble, self-conscious and unique personalities; (3) as a process of socialization: these personalities aim and ought consciously and freely to combine into larger and smaller wholes, for the performance of their nearest and highest tasks.

Religion virtually has the same end in view, the preservation and ennobling of humanity, but there are essential differences between the Church and scientific ethics. The Church (the writer means Catholicism) has no understanding for the past and future development of civilized humanity; she still adheres to the false belief that men are and will forever remain children. The Church has not sufficient knowledge of and confidence in human intelligence, and therefore prefers to use external means (sumptuous service, ceremonies, prayers, Mary-worship, saint-worship) in order to realize the end to keep the individuals in her power. Moreover, ecclesiastical morality has a prepossession for the Oriental-ascetic conception of life and is therefore in constant danger of missing, nay, of opposing the ideal of humanity, the preservation and ennobling of the whole. The highest virtues of real Christian morality: poverty, continence, and obedience, would if universally followed, retard, nay, make impossible the preservation and progress of mankind.

What we need in our day of universal suffrage and popular

representation, is a national ethical education on a scientific basis. We must arouse in all the sons and daughters of our people the knowledge and feeling that the progress and welfare of the whole depend essentially upon *their* thought and action. It must be made clear to them that unless they obey the laws and conditions of a proper individual and social life, they will degenerate, they will lose the power to carry on the process of civilization, and fail to realize the highest destiny of humanity. It was a mistake of liberalism to leave the moral education of the young entirely in the hands of the Church. The result of this is that our citizens (in Germany) are not prepared for the free institutions which their fathers have won for them; they are ignorant of the duties and rights of the citizens, and of the problems of a great national state. It is no wonder, then, that our parliament is controlled by the masses, and that these are dominated by ecclesiastical and secular demagogues.

There should be moral instruction in the schools to supplement religious teaching. Of course, we should not merely content ourselves, as do the French in their *instruction morale et civique*, as established in 1882, with praising the existing institutions and inculcating a little popular morality in dull catechism form.*

The first thing to do would be to present, in simple, intelligible form, a short survey of the development of civilization (*e. g.*, in connection with Schiller's "Das eleusische Fest" and "Der Spaziergang"; description of the four stages: hunting and fishing; herding; agriculture; industry; and of their characteristics by means of objects, customs, and institutions; history of civilization of the last few centuries in general outline). It would not be hard to show in this way the progress of humanity and the end which is realized. The instructor would then, by a study of concrete examples in the organic world call attention to the two great laws of life, which we have already mentioned; he would show that they hold for human beings, and draw their necessary consequences. All these exercises would have to be adapted to the

*The author quotes a passage from one of these books, written for girls: Mme. H. Massy, "Notions de morale et d' education civique:" "Ought one to love one's enemies?" "Yes." "Ought we to love the Prussians also?" "First, let them give back Alsace-Lorraine, and then we will see whether we can forgive them."

intelligence of the pupils of our middle schools. Afterwards the instruction would assume the following form:

(a) Practice or instruction in the Proper and Efficient, Individual and Social Life. (1) Private Hygiene: aims to make the individual healthy in body and mind, strong and skillful, temperate and efficient. (2) Private Economics: aims to make him capable in his calling, moderate and rational in the acquisition and consumption of commodities. (3) Public or National Hygiene: points out the conditions of a healthy and efficient national life, *e. g.*, family life, military efficiency, action, contentment, unity, etc. (4) National Economics: considers historically and ethically that form of production and distribution which is normal, just, and most conducive to the efficiency and welfare of the nation, in agriculture, trade, and commerce.

(b) Ethics, or the Instruction in the Noble and Beautiful, Just and Rational Individual and Social Life. (5) Instruction in Good Manners: aims at decency and dignity in personal bearing, mutual respect and considerateness, first, by means of external rules, then, by producing the corresponding inner disposition. (6) Ethics (in the higher and true sense) has as its aim: self-respect, self-control, and self-perfection; consciousness and veracity, honesty and justice, benevolence and humanity, *i. e.*, the development of free and noble personalities. (7) Instruction in National Law: aims not only to inculcate the existing law and its practical-ethical foundation, but also seeks to arouse in the pupils the sense of justice and the feeling of duty. (8) National Politics: considers the problems and duties of the civilized state towards its citizens, as well as of the free citizen towards the state, to the end of producing just and moral institutions. (9) Instruction in Humanity: aims to develop the notion of "humanity" in a twofold sense. It strives to develop in the individual the specifically human qualities (reason, moral feeling, noble and strong character); and deals with the duties and problems of individuals and peoples with respect to the preservation and progress of humanity as a whole.

Few persons will find fault in these days with the ideal of conduct which Dr. Unold sets up. Objections will, however, be urged by some, first, against his general proposition to teach ethics in the schools in separate courses, and then to the plan which he presents for practical application. There are many who, though deeply appreciating the need of moral training, do not believe

that the ideal can be realized except by the church, or at any rate on the basis of religion. It is hard, however, to discover any good reasons in support of their position. The fact that we have not yet developed a satisfactory system of moral instruction—if that is a fact—is no proof that none can be developed. The only way to solve the problem is to make an attempt to solve it, and to learn by experiment. The object is, of course, not to do away with religious instruction, but to leave this to the church and family, and to supplement it in the public schools by moral instruction. Perhaps we can learn something in this regard from the Ethical Culture Sunday-schools, which instead of denying the possibility of non-religious moral instruction on *a priori* grounds, are making an honest effort to solve the problem, and are, in my humble opinion, meeting with a fair measure of success.

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POLITICS AND THE MORAL LAW. By Gustav Ruemelin, Late Chancellor of the University of Tübingen. Translated from the German by Rudolf Tombo, Jr. Edited with an Introduction and Notes by Frederick W. Holls. The Macmillan Company, New York, 1901.

The editor is unquestionably right in regarding Professor Ruemelin's address, delivered at Tübingen seventeen years ago, as "a notable and important contribution" to one branch of the science of ethics. Possibly its chief importance lies in the fact that it is a defence of the view that politics, *i. e.*, the conduct of public affairs, is not subject to the laws of morality recognized in private life, by a man whose moral earnestness is as manifest as his capacity for lucid statement is rare. He stigmatizes the teachings of Macchiavelli as infamous, and condemns the so-called Jesuit maxim that the end justifies the means. He rejoices in noticing "in public affairs an increasing tendency toward nobler ends." It is always, in his judgment, "a most deplorable instance of conflicting duties, when the law of political necessity thrusts aside the recognized and ordinary standard of right." And he maintains that the politician should act under the very highest sense of moral obligation, even when his duty to the state necessitates